

Easter at Home of Black Friars in Brookland, D. C.



THE ALTAR.

MONASTERY in bustling America is something of an anomaly, but the actual fact of its existence is one of the motives for the man who wishes to give his life to the study, meditation and duties of religious work.

The Dominican priory in Brookland, D. C., in its strong, simple, chaste lines of architecture, set in well proportioned grounds, gives concrete expression to the character of the life which goes smoothly on within its domain. This religious community numbers ninety men, who are carrying on their religious lives as outlined by St. Dominic, who, in the thirteenth century, founded this famous order, which has sent its "preaching friars" to every part of the world on their evangelistic mission.

Easter day of this year the Dominican Monastery will celebrate the thirteenth year of its establishment, for, April 23, 1903, the first sod was turned by his eminence Cardinal Gibbons, in the presence of a large concourse of ecclesiastics and friends of the institution. This year also commemorates the seven hundredth anniversary of the founding of the order, its establishment being confirmed by Honorius III in the year 1216.

These anniversaries will, however, be secondary in importance this month to the celebration of Easter, which is celebrated with interest, and, in some respects, unique ceremonies, many of which may be participated in by the laity. The imposing effect of the services and ceremonies at the institution is rendered more striking by the habit of its members, who wear a flowing gown of cream, white wool, with a belt of black. The black cloak always worn out doors gives a rich, olden times to the name of "black

HOLY WEEK at the Dominican Priory, a Religious Community Numbering Ninety Men, Who Are Carrying Out Their Religious Lives as Outlined by St. Dominic, Founder of Famous Order—Thirteenth Year Since Establishment of Monastery—Unique Ceremonies in the Celebration of Easter—Music and Display of Rich Vestments.

their ancient Lenten and Easter ceremonies since the founding of their institution, thereby enabling their congregations to participate in religious rites which have remained unchanged for many centuries.

The interior of the Dominican Monastery presents the plain and unadorned aspect which is the rule of most monastic institutions. The simple, enclosed cloister, overlooking a pleasant court, in which the friars fulfill their love of nature's beauties by a tasteful growth of greenery and flowers, is a bright spot in the heart of the religious house, but only in the chapel is permitted the wealth of artistic inspiration and knowledge which is granted to be one of the characteristics of the Dominican order. This beautiful chapel, with its thoroughly modern architectural outline and in its decorative appointments, is one of the finest examples of perpendicular Gothic in America.

The Dominicans, regarded as the most energetic of monastic orders, have ever been prominent in their relation to learning and art. Thomas Aquinas, Albertus Magnus and Savonarola being among their shining lights in learning, while the art of Fra Angelico and Fra Bartolommeo, both Dominicans, enriched many of their churches and monasteries of the old world, bestowing upon their order peculiar pre-eminence in the world of religious art, and yet having power to influence through the higher feelings. It was said of Fra Angelico that every picture he painted was an act of prayer, while of the bolder Bartolommeo della Porta it has been said that every picture he painted was an anthem of praise, lifting up both the soul and sense of man.

The mural decorations in this chapel of the Dominican Monastery take one back to the time of Cimabue, Giotto and Giotto, with their groupings of saints and angels, and the windows, showing in chronological order the life of St. Dominic, spring from the mind of the thirteenth century. This order was one of the earliest in its missionary work in this and other continents, while its beautiful main altar and four minor altars represent probably the finest specimens of hand carved wood in this country. They are the work of Belgian artists, skilled through generations of experience in the art.

The services of holy week, which be-



FRIARS CHANTING THE OFFICE IN MONASTERY CHOIR.

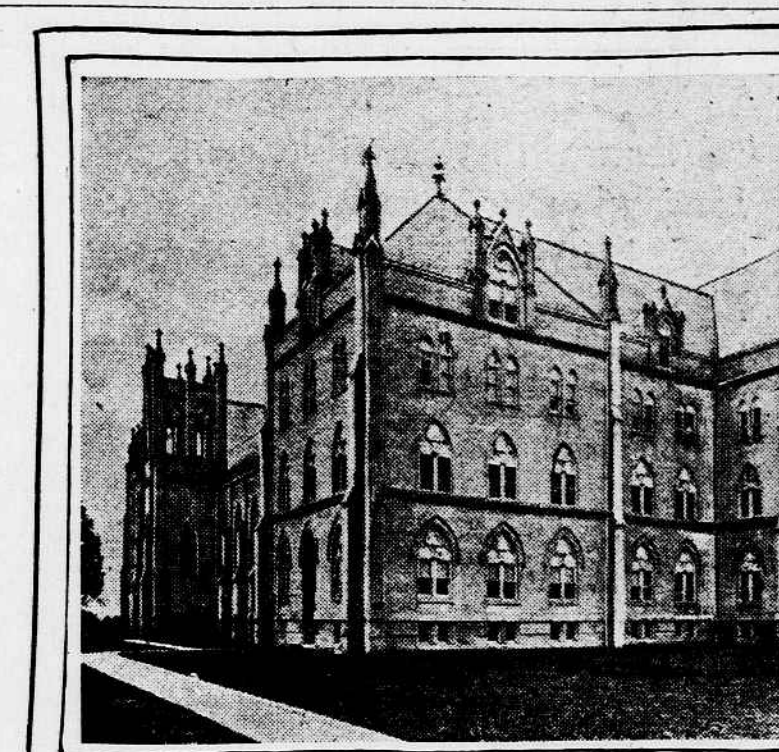
gin with the ceremonials of Palm Sunday, bring to a close the long penitential season of Lent, and just as during the preceding weeks of Lent the liturgical services at the Dominican Monastery have been marked by austere solemnity in preparation for the celebration of man's redemption, so during the week of holy week the liturgy takes on a still more somber aspect.

On Palm Sunday, in commemoration of Christ's triumphal entry into Jerusalem, the Dominicans bless and distribute the palm branches to the members of their community. These they carry in solemn procession through the cloister, chanting the while the beautiful anthem "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord." It was in this vivid manner that the early Christians of Jerusalem recalled upon the actual spot their Lord's entry into the holy city.

During the high mass which follows the procession the narrative of Christ's passion, according to St. Matthew, is sung by three deacons clothed in white and violet stole. The service of Tenebrae, which is sung on the evenings of Wednesday, Thursday and Friday of holy week, possesses a unique interest of its own. Beside the altar are lights in a triangular candelabrum containing fifteen candles, typifying Christ and His followers. At different parts of the service the lights on this altar are gradually put out. This represents the desertion, one by one, of the disciples. Finally the topmost candle in the triangle is taken away, emblematic of the period when the Lord was lost to sight for time.

The church, now reduced to semi-darkness, suggests the gloom of a Christless world. The Christ candle is presently restored, typifying the resurrection.

In the Dominican Monastery the Tenebrae services are observed with most imposing ritual, the ninety friars chanting the office presenting an interesting spectacle to those unfamiliar with monastic customs. The two choirs, consisting each of forty-five singers, are arranged in two long, carved oaken stalls on either side of the chapel during the services. The long black mantles cover the white



PRIORY OF THE DOMINICANS AT BROOKLAND.

habits, and their rough black cowls, which cover the heads of the friars, bow and rise according to the peculiar ancient rubrics of their rite, leaving a lasting impression on the beholder.

On Maundy Thursday, a note of joy introduced into the liturgy, despite the associations of Passiontide, for the church on this occasion expresses thanks for the gift of the holy eucharist, ordained by Christ, who at the last supper, before He went to His crucifixion said: "Do this in remembrance of Me." The church in her single mass sings canticles of joy, and is celebrated with harmony of music and the display of rich vestments. The altar is decorated with flowers; the crucifix above the tabernacle, veiled in purple since Passion Sunday, is covered with white. But the most striking manifestation of the joy of this feast is shown in the ringing of the bells at the "Gloria" of mass. When the choir takes up this hymn of praise to the accompaniment of the full organ, every bell in church and monastery is rung. It is the last time the organ and bells are heard until the Gloria of the mass on Holy Saturday.

After the mass the blessed sacrament is removed from the main altar and placed in some other tabernacle in the church, which in preparation for its reception has been decorated with flowers and lights. An interesting feature of this ceremony is the procession in which the blessed sacrament is carried from the main altar to this shrine, for all the friars participate in it wearing their white and black habits and each carrying a lighted candle in his hand.

To this shrine, over which watch is kept day and night by the brothers, great crowds of worshippers come throughout the whole of Maundy Thursday and even far into the night to venerate in a special manner the holy eucharist.

The distinctive parts of the Good Friday service at the Dominican Monastery are the solemn prayers which are introduced into the mass, the veneration of the cross, and the removal of the blessed sacrament from the altar of repose. The full community of the Dominicans assist at this ceremony, occupying their places on either side of the choir, as at the Tenebrae. After the solemn and special prayers of the day have been said, the crucifix is venerated. This is a very solemn ceremony. After the crucifix has been unveiled by two priests appointed for the purpose and appropriate antiphons have been chanted by the

choir, the cross is placed in a convenient position and the ministers and friars go up one by one, kneeling three times in succession, each time nearer the cross, and kiss the figure of the Christ. The services are concluded by a procession in which the blessed sacrament is conveyed from the repository in which it was placed on Holy Thursday to the main altar. Here it is consumed by the celebrant, and the ceremonies end.

With the services of Holy Saturday the church begins the celebration of the Easter festival. It should be borne in mind that formerly ceremonies prescribed for Holy Saturday took place on

wax, while burning lamps illuminated every part, so that this mystic vigil was rendered brighter than the brightest daylight.

The services of the church on this day are still of great beauty. In monastic institutions, where the great number of religious makes it possible to carry out more of the liturgy than is commonly seen in parish churches, the services of Holy Saturday attract large crowds to the ceremonies. The first of these consists of the blessing of fire, from which is lighted the sanctuary lamp. This lamp, which is lighted in every Catholic church where the sacrament is preserved, is

lighted on Holy Saturday and is never permitted to be extinguished until Good Friday of the following year, when it is allowed to burn out in mystical significance of the death of Christ.

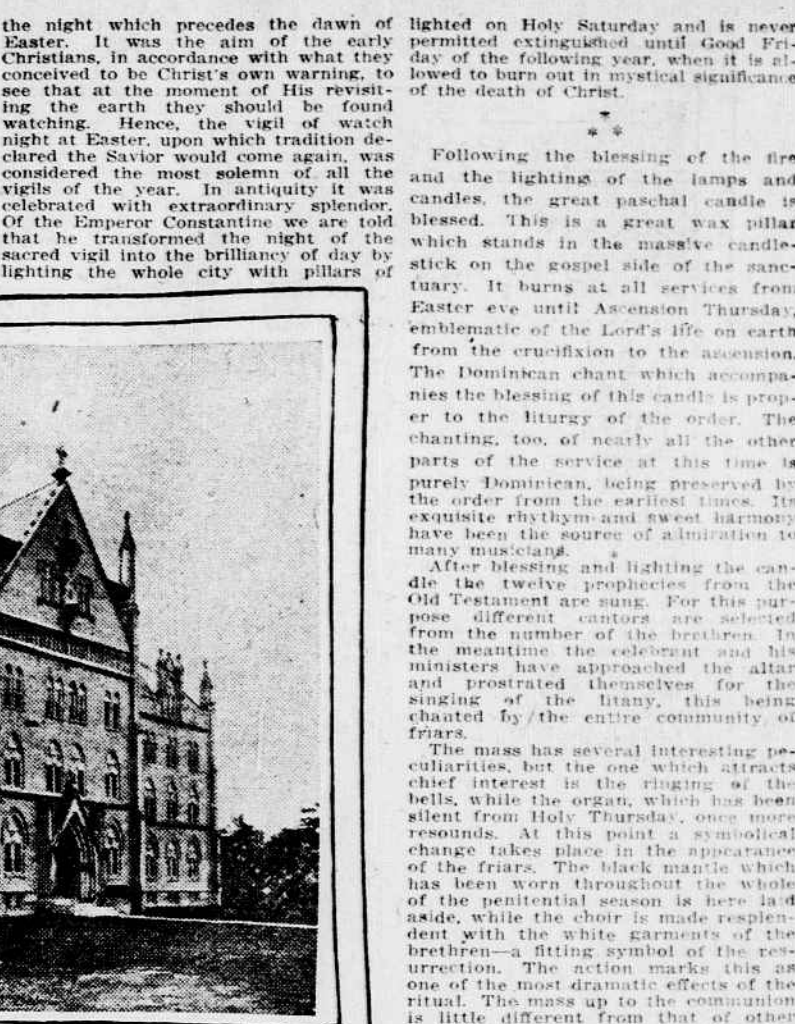
Following the blessing of the fire and the lighting of the lamps and candles, the great paschal candle is blessed. This is a great wax pillar, which stands in the massive adonastick on the gospel side of the sanctuary. It burns at all services from Easter eve until Ascension Thursday, emblematic of the Lord's life on earth from the crucifixion to the ascension. The Dominican chant which accompanies the blessing of this candle is proper to the liturgy of the order. The chanting, too, of nearly all the other parts of the service at this time is purely Dominican, being preserved in the order from the earliest times. The exquisite rhythm and sweet harmony have been the source of admiration to many musicians.

After blessing and lighting the candle the twelve prophecies from the Old Testament are read. For this purpose different cantors are selected from the number of the brethren. In the meantime the celebrant and his ministers have approached the altar and prostrated themselves for the singing of the litany, this being chanted by the entire community of friars.

The mass has several interesting peculiarities, but the one which attracts chief interest is the ringing of the bells, while the organ, which has been silent from Holy Thursday, once more resounds. At this point a symbolic change takes place in the appearance of the friars. The black mantle which has been worn throughout the whole of the penitential season is here laid aside, while the choir is made resplendent with the white garments of the brethren—a fitting symbol of the resurrection. The action marks this as one of the most dramatic effects of the ritual. The mass up to the communion is little different from that of other days, but at the point named the vespers of Easter are sung.

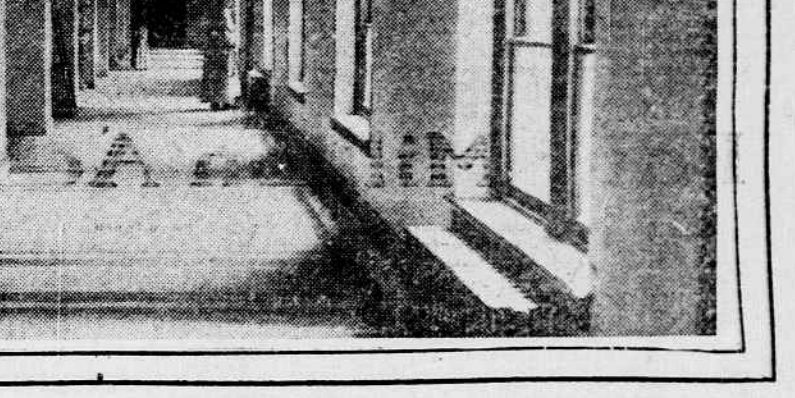
On Easter morning the mass is the same as that of other feasts, differing only in the splendor of the surroundings. The altar and its environments are covered with a great display of white flowers, principally the Easter lily and roses, while may waxy tapers, arranged to give the most brilliant effect, bespeak the joy of a risen Lord.

At the masses on Easter day historic and beautiful vestments are worn by the celebrant and his ministers. These exquisitely embroidered robes were the work of the Queen of Spain and her court ladies, who in the eighteenth century made and sent them to some of the early Spanish Dominican fathers in this country, from whom they have descended to the monastery at Washington.



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the night which precedes the dawn of Easter. It was the aim of the early Christians, in accordance with what they conceived to be Christ's own warning, to see that at the moment of His revisiting the earth they should be found watching. Hence, the vigil of watch night at Easter, upon which tradition declared the Savior would come again, was considered the most solemn of all the vigils of the year. In antiquity it was celebrated with extraordinary splendor. Of the Emperor Constantine we are told that he transformed the night of the sacred vigil into the brilliancy of day by lighting the whole city with pillars of



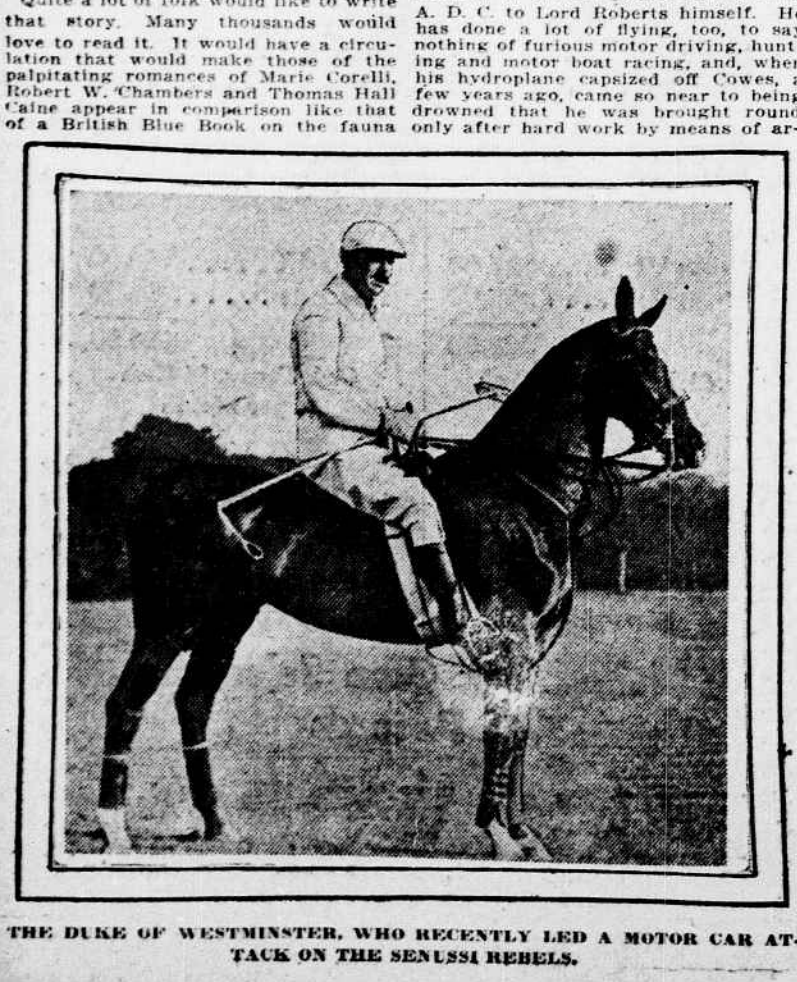
WITHIN THE CLOISTER.

London Millionaire Is Hero of an Automobile Attack on Senussi Rebels

Special Correspondence of The Star.

LONDON, April 23, 1916.

WHEN the young millionaire Duke of Westminster, richest of London landowners, at the head of a line of British armored motor cars traveling at the rate of forty miles an hour, charged down on a hostile Arab camp the other day through a fusillade of deadly machine gun fire and, after a hot fight, succeeded in capturing the entire outfit, releasing a lot of British prisoners and taking valuable war material, he added the most creditable chapter yet to a life story which, though comparatively short, would, if set down in detail, make as picturesque a chronicle as even the most imaginative of modern novelists has ever committed to paper.



THE DUKE OF WESTMINSTER, WHO RECENTLY LED A MOTOR CAR ATTACK ON THE SENUSSE REBELS.

of a desert island. But even if written, it will never be published—not in England, anyway, where the legal theory that "the greater the truth the greater the lie" still holds good. For the career of the most plutocratic of London's landowners, whose ancestry goes back to the time of King Henry the Conqueror's time, and whose income is said to be about \$5,000 a day, has been hectic, to put it mildly.

The story of the action, under the Duke of Westminster, that resulted in finally smashing up the Senussi rebels is told in an official dispatch, or it might have been read with considerable skepticism, though the duke's intrepidity had been abundantly demonstrated long before the present war began. For one thing he served brilliantly in South Africa, first as a member of the life guards and later as A. D. C. to Lord Roberts himself. He has done a lot of flying, too, to say nothing of furious motor racing, hunting and motor boat racing, and when his hydroplane capsized off Cowes, a few years ago, came so near to being drowned that he was brought round only after hard work by means of artificial respiration. He had another narrow escape from being killed by a wild boar in Germany, has broken a collarbone and had other mishaps while hunting, and when he was shot by a Senussi and done a lot of other things that have proved beyond the shadow of a doubt that he is no coward at all events.

The story of the duke's gallantry in Egypt would have been doubted, if at all, on the principle of "once bitten, twice shy." Early in the war tales of plucky exploits on his part came from the French front. One has forgotten the details, but they were exploits that appeared to make the duke no great hero. They were all untrue. The duke himself caused them to be denied. And who do you suppose was responsible for their publication, if whispered report be true? Just the last person one would think of in such a connection, namely, the Duchess of Westminster, the duke's better half.

The duchess did this, according to the whisperers, with the deliberate intention of making the duke, who was back at the time when the thrilling deeds were supposed to have been performed, ridiculous. Her object is supposed to have been to get even with her husband for some of the humiliations which he has brought upon her.

There is this much to be said upon the dual pair in question are well known to be hopelessly estranged. There has been no legal separation, as in the case of the Duke and Duchess of Marlborough, but when the duke is in residence at Grosvenor House, his town mansion in Park lane, the duchess is somewhere else, and vice versa. This in peace time, of course, for the duke went to the front soon after the start of the war, while the duchess was in for nursing and is now at the big Red Cross hospital which he founded at the Touquet, France.

In view of what was to follow, it would be agreeable to be able to picture the heroine of this romance, formerly Shelagh Cornwallis-West, as the gentle, unsophisticated, clinging type of damsel beloved of romancers, but truth compels the statement that she was nothing like that. The Cornwallis-Wests belong to the gayest set in smart society. Their aim in life is to have a "high old time," and in ante-bellum days they had it. The thing that they enjoy most is practical joking, and twenty-five or thirty years ago Mrs. Cornwallis-West was the terror of every house into which she put her foot. Even the late Mr. Gladstone, when he came to keep Mrs. Gladstone down stairs talking after her husband had retired, and the fun was when the great prime minister came out on the landing, calling for Mrs. Gladstone, as he always did when in any difficulty. That lady had no sense of humor, and her fury at what she considered an indignity to her husband was, it seems, the best part of the joke.

The Duchess of Westminster would

THE DUCHESS OF WESTMINSTER.

not be her mother's daughter did she not glory in "high jinks," as it is common knowledge that she does. Before she married the duke she was known as "Lucky Shielagh," and when she became mistress of Eaton Hall there was a lot doing there whenever company was invited, as it was, and she was anticipated. The course of true love ran smoothly up to the time of the Boer war, in spite of opposition on the duke's side of the house. That opposition came chiefly from the duke's famous grandfather, the third Duke of Westminster, millionaire, racing man and a brilliant art collector. The duke had no use for the match which his heir, who was as "lucky" as he, was to make, and declared that he would disinherit his grandson, as far as he could, if he persisted in it. And he all but carried out his threat.

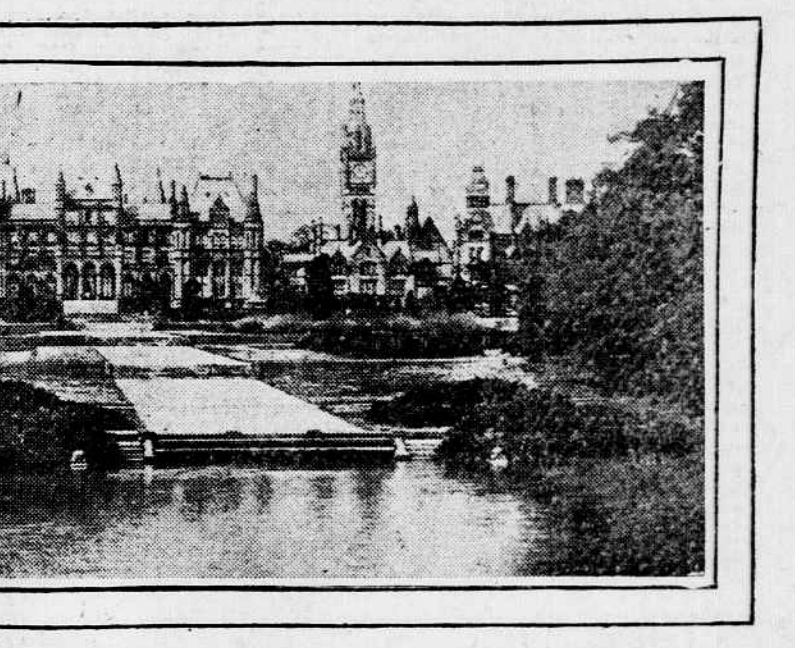
When the Boer war started, in 1899, the future Duke of Westminster was twenty. He was one of the first of the

war had been fought to a successful conclusion, the duke's later part in it being more worthy of the dignity of his name than the first had been. It was in fact, who hoisted the union jack over Pretoria, and he was present at the Bloemfontein conference, which finally brought the struggle to an end. The war over, he came back to England to have as agreeable a time as a young man can have who possesses one of the biggest fortunes in England, and, with others, two of the most splendid mansions in the island.

As owner of most of Mayfair and Belgrave, the two most fashionable districts in London, not to mention vast country estates, the duke's income is something like \$2,000,000 a year, and a few of the duke's friends have said that this is because the houses of his London property are constantly falling in, and are renewed by his grace only at greatly enhanced rentals. For example, when a fashionable West End draper, who is one of the duke's tenants, wanted the duke to agree to let him hold a new store in the premises, the duke's agent agreed only on condition that \$20,000 a year was paid as ground rent, instead of \$2,500, as hitherto, and furthermore, that the draper should spend a large amount on the erection of new premises and pay a bonus of \$250,000. This lease, moreover, is but one of many on the Duke of Westminster's property which have terminated at late years and been renewed at enormous premiums. As a matter of fact, at the end of twenty-five years or so the whole of the duke's income of two million odd will have increased fivefold.

It is hard today to realize that this land, on which some of London's finest houses are erected—some of them range in price from \$30,000 to \$100,000—was worthless marsh when the duke's ancestors acquired it a couple of centuries ago. Such is the fact, however. Parts of it were drained and the land let on long leases at low rents. It is doubtful if the Grosvenor family has ever dreamed for one moment that his marshy land would develop into the most fashionable district in London, and that the Grosvenor family, which had been previously one of the most cherished items of his wonderful picture gallery. The art collection which he formed is still probably the finest private one in London. It is of immense value, and includes superb specimens of "old masters," Rubens and Rembrandt, but the gem of the collection is Gainsborough's famous "Blue Boy," one of the best known portraits in the world.

Eaton Hall is the real "home" of the Duke and Duchess of Westminster, how- ever, or was before they became es-



EATON HALL, THE COUNTRY SEAT OF DUKE OF WESTMINSTER, WHICH COST \$10,000,000.

tranged. It would be hard to exaggerate either the beauties or the wonders of this private palace, which cost \$10,000,000 and took thirteen years to build. Several things have been entertained there, including Alfonso of Spain, who, in bygone days, was on terms of intimate friendship with the Westminsters, and these monarchs, when at Eaton, had surroundings worthy of their rank and must have envied their host his possession. It was built by Westminster's grandfather, who had his magnificent racing stud there. One of the duke's steeds was the famous racing fox, which won the derby and finally was sold to Edmond Blane, the Frenchman, for \$187,500, the largest sum ever paid for a racehorse. Another was Ben d'Or (the present Duke of Westminster is called "Ben d'Or" by his relatives and many of his intimates), and he followed a racehorse, a wonderful horse whose skeleton may be seen by the visitor to Eaton Hall.

Famous as it is for its beauties, this stately home of England is more famous still for the "high jinks" of which it has been the scene since the present duke and duchess began to dis- pense hospitality there. Before the Westminsters fell out, the hall used to be the favorite resort of these choice products of the upper circles who are known as "Society Hooligans." To make a rough house of any place, where they chance to be staying, constitutes their idea of a good time, and at Eaton they had the best time of all. Only once did the duke venture to remonstrate with his hilarious guests. That was one Christmas eve, when, during a rough-and-tumble go-as-you-please romp in the entrance hall, a costly vase was knocked down and smashed. "I'm blessed if you won't

WITHIN THE CLOISTER.